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For the St. Louis Christian Advocate. The Christmas of Bethlehem.

More than eighteen hundred years ago, when the flocks were out upon the plains, and the keepers were leaning on their "rods." there came down from the quiet heavens a voice that broke upon the stillness of the midnight air, and aroused the keepers of the flocks from their reveries. While the light streamed down upon the wondering shepherds, and flooded the plains with its glory, or lit up the hills around with its beams, the words of that strange voice pealed away upon the still, midnight air, and rang in the hearing of the startled night-watchers, in tones of heavenly melody: "Peace on earth; good will to men." These quiet men had trembled at the appearance of the heavenly visitors bearing the blest annunciation of peace to the world. The glory of God in streaming splendors had fallen in floods of unearthly light around them. Fear-stricken and pale with fright, they stood until the heavenly visitor said unto them: "Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." And immediately there were present with the angelmessenger a band of heavenly choristers singing out from the skies, in strains of unearthly music: "Glory to God in the highest; on earth peace. good will to man."

Long had man been at war with his Maker.

Like the fabled giants of Ovid, he had armed himself with superhuman malice, and clothed himself in hellish rage, to assault and storm the throne of his Creator. More successful than the great old giants, or even "the Prince of the nower of the air," he dethroned the Most High by pushing him out of the kingdom of the human heart, and holding sway, in all his selfishness. with all, and over all, his affections. The result was tremendously, universally disastrous to all his hopes of peace. Betwixt his God and the stiff and corrupt nature of his heart there was the entire antagonism of a sworn enmity. That enmity, sworn, we say, was open, avowed. For it there were no grounds of compromise. Nothing short of the extermination of one of the parties could, in the least, offer a prelude to a hope of peace. God was all-powerful. Though driven from the throne of the human heart, he still reigned in omnific majesty from the throne of the universe, and the thunders of his "fiery law" could be heard pealing out from amid the flashing flames of Sinai; "The soul that sinneth, it shall die." Man was weak. The likelihoods rested in favor of man's destruction; for even now the work had well begun. Often had he been seen to sink under the sentence: "Dust thou art, and unto dust shalt thou return." His soul, too, was fast passing into an immortal decay. The vigor and vivacity of the golden age-the age of man's innocency and holinesswas gone, and the eyes of his immortality were well sated with the smoke fuming from the "pit" -the pit of eternal darkness, and decay, and death. And every passion, and every emotion, of his nature was unstrung and inflamed; burning through his whole being, as with the flames of universal discord, he sounded the tocsin of war against his fellow, and many a time did the blood of his brother cry out against him to heaven, from the field of strife. Nation against nation, kingdom against kingdom, met together on fields of blood, while the smoke of burning cities rolled up to the skies in livid flames, as a holocaust of whole-burnt offerings to some murderous Odin, or devilish Moloch. But even the Prince of Life back to the glories of his Father's nature of man could not endure this unholy, this kingdom. He had put all things under his feet. unnatural carnival of passion forever. Human He had subdued the rebel forces of hell, and passion was sated. The world was anxious for stopped the progress of man's moral decay. He a peace. Heroes secretly coveted the blest had fetched into our world the peace of God, boon; poets publicly sang of it; statesmen wisely legislated for it; philosophers earnestly searched sanctify the hearts of men. He had provisionally for its germs. The germs appeared. Plato dis- regulated human passion, and sent forth his mescovered them. Plato talked to Virgilius of its sengers to preach peace to all men, and among long expected messenger; but Plato knew but all men. Angels dropped the blest acclaim at little of its fruits—the philosopher died in skepticism and doubt. Plato had not gazed upon the Star of Bethlehem. Night, that long, dark which shall be to all people." Men rejoiced at and starless night of Paganism, shrouded the it. Names, and sects, and parties were lost sight world in worse than Egyptian gloom and mid- of before it. A tide, not of carnal security, nor night darkness.

hope dawned on our world. It was the Star of Bethlehem. The dreams of philosophers, the songs of poets, the visions of statesmen were more than realized. Its first enunciation, proclaimed by the angel-messengers, shouted peace to men and glory back to God. From God there was to be good-will; among men there was to be peace. The world was ready for the blest acclaim. The harvest was ripe. Rome, says the historian, was slumbering in the repose of universal peace. The temple of Janus, which, for centuries, had thrown open its doors to the tread of the footsteps of war, was now closed, and its halls were no longer open for the reception of that monster. The last loud thunders of the war-cloud had died away beyond the Alps hem shall ere long bless the families of the whole and Appenines, and the powerless nations were no longer aroused by the war-tread of the joy a thousand years; and that angel-acclaim Legions. The treasures of a hundred fallen cities of the Gospel annunciation shall well up from and the trophies of a hundred victories filled the every continent, and from every island, and coffers of Rome and crowded the Capitol. The every nook and corner of our peopled earth, like eagles folded their pinions in silence ever the the shoutings that John heard in heaven, as of balustrades of the halls of the Cæsars, while the voice of a great multitude, and as the voice standards of their armies were stacked in the of many waters, and as the voice of mighty thunstandards of the Seven-Hill City. The rage of civil derings, lifting in the songs and shoutings of the &c., were quoted in proof. phrensy had died away upon the shores of Egypt, reclaimed nations of earth, the Gospel anthems phrensy had died away upon the shores of that swelled forth from the skies on the Christmas while the tides of peace rolled back, in waves of while the tides of peace rolled back, in waves of morn of Bethlehem upon the plains of Judea. prosperity, to every shore and to every gate of morn of Bethlehem upon the plains of Judea: prosperty, to cold in the highest; on earth peace, the Italian peninsula. The eagles of Rome, in "Glory to God in the highest; on earth peace, the Italian peninsula.

The tagion of the language of the orator, glanced from the language of the language of the possessions ex
Her possessions ex
Ged omnipotent reigneth."

Now, Mr. Editor, this is a neavy picture, but more; that he is not saved from punishment, for not overdrawn, as hundreds upon hundreds of he suffers the full mossesses of the north friends and followers, who truly imbibe his spirit, no overdrawn, as hundreds upon hundreds of he suffers the full mossesses of the north friends and followers, who truly imbibe his spirit, no overdrawn, as hundreds upon hundreds of he suffers the full mossesses of the north fire not overdrawn, as hundreds upon hundreds of he suffers the full mossesses are supported by the full mossesse rising to the setting sun. Her possessions ex- God omnipotent reigneth." tended from sea-girt Britannia to beyond the sea-girt Britannia to beyond the tended from sea-girt Britannia to tended from sea-girt Britannia to beyond the reposed in the arms of universal peace. Twas then Christianity appeared. "Twas then for."

prophets, kings and poets, priests and people, all,

Him who was to come, but died without the the above discussion. The debatants were Rev. sight. The faint glimmerings of His star could be seen, ever and anon, casting its dim and distant light upon the mountain tops of prophecy, and now and then streams of light more glorious could be seen, by the watchman of the night, throwing out their golden hues upon the morning heavens, from the approaching Sun of Righteous-

the light of the Cross beamed, out from behind

And long had the pious of earth looked for it.

Long had they prayed, for it. Patriarchs and

the night-clouds of the East upon our race.

At length it came. The Sun arose and broke apon our world, filling every vale and flooding every plain with its heavenly beams. Men, stirring themselves from the long, long sleep of that long, long night of Paganistic error, wondered, and wept, and rejoiced. Angels shouted forth the high praises of God, while the wise men of the East, following the guidance of His star, hastened to pay homage to the Babe of Beth-

Jesus, born in Bethlehem of Judea, grew up and went about doing his Father's will. "I must work the works of Him that sent me." said the Savior of the world. The prophet had spoken of Him as the one called: "The Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Peace was his mission to earth. He came to reconcile us to God. and still the jarring elements of human passion. Among the earliest proclamations he made among men was heard, falling from his lips, as he taught the multitudes and his disciples on the Mount: "Blessed are the peace-makers, for they shall be called the children of God;" implying, too, that none maintaining a spirit at variance with that of this ever-blessed sentiment should be called the children of God. The doctrine was re-uttered in other forms. Strange as it sounded in the ears of men, and so much as it confused the notions of the carnal systems of religion in repute among them, Jesus still labored to impress their hearts with the truth that men could not expect, nor obtain, pardon at the hands of the offended Majesty of Heaven, until they had first learned to put a prize on the sought-for boon, by heartily and wholly forgiving the petty offences of a fellow against them. This, too, in the language of a divine, was to be such a forgiveness as excluded all future anger, revenge, implacability, censoriouness, aggression, or an unjust feeling of any kind-a forgiveness comprehending in its wide sweep of universal charity the true spirit of brotherly-kindness. Jesus, the Prince of Peace, took instances to repeat and enforce the lesson in a manner truly calculated to impress our minds with a sense of its real importance. Thrice in the version of a single chapter did he essay to distinguish the precept in its prime importance, by assigning to it the high cognomen of "My commandment." The Jews had a traditional commandment that a man should hate his enemy, and love his friend; Jesus rebuked the tradition by handing the Pharisaic keepers and teachers of the law this heaven-like principle, that a man should love also his enemy, and, in a peculiar and devoted manner, he should again love his brother.

Jesus finished his work, and ascended on high leading captivity captive, and receiving gifts for men. Angels, who had shouted forth the proclamation of peace to men, to the wandering shepherds on the plains of Bethlehem, welcomed the and sent his Holy Spirit to move, and melt, and his bidding, and men were sent forth into "all the world" with the "good tidings of great joy. of political apathy, or of civil torpitude, but of At length, "in the fullness of time," the star of heavenly peace, rolled in its grace and prosperity upon the nations. That wave is still rolling on. The sea is that of LOVE. Upon its broad bosom there floats the great eld ship of the Gospel of Peace. Every breeze wafts her on; every stormcloud, as it disappears and dies away beyond the horizon of her skies, but leaves her nearer her long-destined port. Already the nations anticipate the song, and shout of her jubilee.

Thousands "rejoice in hope," and thousands more shall live to bless the Star of Bethlehem. The angel-acclaim that fell on the hearing of the wondering keepers of the flock, amid the light of the glory of the Lord, still cheers the hearts of our race. The peace, and love, and joy that crowned the seekers of the Christmas of Bethleearth, and earth shall keep a jubilee of song and

do, something to love, and something to hope Ballou, &c., were quoted.

For the St. Louis Christian Advocate.

The Debate at Bentonsport, Iowa. MR. EDITOR: Having attended the above debate, and being solicited by many of the friends of Truth, I desire, through the columns of the sition. all had prophesied, and wrote, and looked for Advocate, to present the following account of Wm. M. Rush, Methodist, and Rev. J. M Westfall, Universalist. The following are the propositions discussed:

I. The Scriptures teach that Jesus Christ is the very and eternal God; Rush affirms, Westfall

II. Universalism is infidelity in disguise; Rush ffirms, Westfall denies.

The debatants had met in discussion before and were prepared to estimate each other's strength. They are nearly of the same age. Bro. Rush thirty-five, and Mr. Westfall thirtyseven, and have each had considerable experience in public discussions. Mr. Westfall is esteemed the ablest Universalist debater in the West, and, therefore his cause was not likely to suffer for want of ability on the part of its defender. The Universalists were calculating upon a great triumph. Bro. Rush was a stranger in the community. Mr. Westfall was among

Tuesday, November 2d, the discussion commenced. Bro. Rush, as affirmant, delivered the that it is the teaching of Universalism, Williamopening address. The proposition was clearly son, Whittemore, and Manford were quoted. defined. His manner was calm, and yet earnest. His arguments were clear, forcible, and convincing. A manifest change passed upon the audience. The friends of evangelical truth were inspired with confidence. They felt that the cause of truth was in safe hands. Universalists were convinced that no easy victory, on their part, was to be expected.

I will attempt no synopsis of Bro. Rush's arand constantly discriminated between the Di- made of the membership. vinity and Humanity of Christ. Proof upon

Christ's two natures, and quoted many passages story in!" of Scripture to show that Christ is an inferior the Emmanuel; God with us, &c.; a being in the honors, and exercising all the prerogatives umph of truth was complete.

The second proposition was taken up. Bro. Rush, being the affirmant, again opened the dis-

It is but proper to say that upon this proposition some of Bro. Rush's friends had their fears. They believed the proposition true, but was it susceptible of demonstration? It, perhaps, had never before been publicly discussed. Mr. Westfall, in his first speech, said, that upon the former proposition he was not thoroughly posted—had never fully investigated it but that, upon this, "he was perfectly at home." forcibly expressed, either catechetically or affirma-He evidently labored at a display, to cover up his defeat on the former proposition. The audience soon found, however, that, if he was "perfectly at home" on this proposition, so was Bro. Rush. He showed that he understood Univer- ministry, and Church, I doubt not its efficiency salism in all its aspects and bearings. He was a tributary to this result which it is intended perfectly familiar with its disguises and sub er- to reach. fuges, and he brought it out, and exhibited it in all its infidel deformity.

Rush's arguments upon this proposition may be cause and explanation of a vast majority of the interesting to the reader:

father of modern Universalism, was quoted. Mr. depression of spirits, and paralyzed energies, Westfall admitted that this was indeed the would rarely exist and become the subjects of an teaching of Universalism. To show that this ignorant and contemptible sympathy, and wicked was contrary to God's Word, the following criticisms, as is frequently the case. passages were quoted and enlarged upon: Gen. xv. 21, 22.

penalty is meted out to the transgressor. Bal-

not saved from sin in this life; that he sins just her somewhere else.

V. It denies the Divinity of Christ, and Have You Paip Your Manuscri-Our es - William Ellery Channing.

teaches that he was a mere mar. In proof, clesiastical year is repidly drawing to a close Ballou, Kneeland, and the "Expositor of Universalism" were quoted. The Divinity of Chris had been demonstrated on the former propo-

VI. It denies the vicarious sufferings of Christ. A. C. Thomas, Ballou, and Skinner quoted. To show that the Bible teaches differently, Isa., liii. 4-6, Rom. ii. 25-26, 2 Cor. v. 21, Heb. ii. 16-18, were quoted. In opposition to the doctrine of vicarious sufferings, Mr. Westfall used the same argument used by the infidel Paine, in his "Age of Reason." Paine was read, to show that he harmonized precisely with the Winchester school

VII. It denies the resurrection of the material body. Here it was shown, by quotations from various Universalist authors, that they take the infidel chute on that subject, denying the possibility of the resurrection of the body.

VIII. It teaches materialism; that man dies as the brute dies; that he has no soul that is capable of a conscious existence separate from the body. In proof, Ballou and Kneeland were

IX. It teaches that the character that man forms in this life has no influence on his future destiny. This Mr. Westfall denied. In proof To show that this is contrary to God's Word, the following texts were quoted: Prov. xiv. 32: Psa. ix. 17; Rom. ii. 6-10; Rev. xxi. 7, 8.

X. It affiliates with acknowledged systems infidelity-an avowed "rationalist" or "materialist" may be a member of their Society. Resolutions of Universalist associations were quoted to show that, whilst it was required of their preachers and officers that they should be believguments upon the first proposition. He clearly ers in christianity, no such requirement was

Mr. Hanson, a Universalist author, relates an until they amounted to a moral demonstration. inquired of by an infidel what he did with the nothing. Mr. Westfall evidenced great tact and ability Scripture which represents the devils as going in mystifying the subject. He labored constantly out of a man and entering into a herd of swine, are out of all proportion to their means and their happy days return; and the members have beto wipe out the line of distinction between replied, "Ah, I was always sorry they put that responsibilities. They receive much and give

If possible, the victory was more complete on and dependent being. Bro. Rush showed that this proposition than on the former. I conversed these passages referred to Christ's humanity, and with a number of intelligent gentlemen, some of not to that pre-existent nature which was the whom were members of the various evangelical Creator, the Preserver, and the Sovereign of the churches, and some were not members of any Universe; the Jehovah and the Elohim of God's | Church, and they all, with united voice, spoke of ancient people; the mighty God; the great God; it as the most complete triumph they had ever

The discussion passed off very pleasantly. whom dwelt all the fullness of the Godhead; bod- The debatants were exceedingly courteous toily possessed of all the attributes, entitled to all ward each other as gentlemen; and I desire to say, in conclusion, that the Universalists of Benof Divinity. Upon the first proposition, the tri- tonsport treated us with much personal hospitality and kindness.

> Yours, &c., S. K. FOWLER. Linneus, Nov. 17th, 1858.

> > For the St. Louis Christian Advocate.

the Texas, copied from the Richmond Advocate. of which the editor, L. M. Lee, D. D., is the author. I consider it opportune, and well worthy themselves Methodists. If truth, clearly and tively, is a means of correcting evils-enormous fessors in their diversified relations to God, the

The difficulty, perpetual and almost universal difficulty, attendant upon the Methodist churches The following imperfect synopsis of Bro. attempting to support their preachers, is the total and partial failures of the Church to suc-Universalism-"infidelity" in disguise. By ceed in her many commendable enterprises, and 'infidelity," is meant a rejection of the great and her work of revival and conversion of souls. fundamental principles of christianity. By "in- which is generally set down to the discredit fully and promptly, met their wants simultaneously

ii. 16, 17-iii. 17-19; Rom. v. 12; 1 Cor. spirit, corresponding with the teachings of the search after and consider parallel passages of better paid than if you neglect this matter alto-Bible, and the promptings of a heart the resi-II. It teaches that God is the author of sin. dence of the Holy Ghost, in multiplied hundreds This was clearly shown by quotations from of instances, when the preachers, "claim" at the Ballou, Skinner, Rodgers, Pingree, and Whit-beginning of the year is to be "allowed." the manhood of the mind and heart of the Church of Life, but by reading the work of sanctification III. It denies that God is a merciful being. suddenly becomes a dwarf, and its terrapin spirit It teaches that man has no liberty of volition or draws in legs and tail, declares money scarce, choice; that he sins by necessity; that God wills hard times everywhere, predicts a severe winter, ter. Lord, let me but find my heart obeying the that he should sin; desires that he should sin; bad crop year, low prices for everything, and calls, my will obediently submitting to thy com that he does nothing that is not according to the makes the "allowance" accordingly, and, as if the divine will, and yet that God punishes him. It last vein had not already been exhausted, and denies that God ever forgives or pardons sin, in the last drop of spirit and vitality driven from the sense of remitting punishment. Neither the the preacher, he is assured if he will get up a atonement of Christ, nor his own penitence, can "big" revival, and get the members all happy, avail the sinner anything; the full measure of the | no doubt he will get the whole of the allowance. Thus, butchered and bleeding, pale and exlou, Skinner, Witherell, Ternarld, Whittemore, hausted, from the first official interview with his charge, the preacher starts to report the pros-

probation. But to the article:

The Conference is at hand. We are counting the weeks that intervene, and weeks will soon be reduced to days. The faithful men that went out from the last session strong and hopeful willing to work, and zealous to do good, are now engaged in efforts for the completion of the year's toil, and preparing to make their customary annual reports. They have worked early, and late, and earnestly for you. What, we may take the liberty to ask, have you been doing for them? Have they had your sympathy, your prayers, your faithful co-operation? Have you provided for their comfortable support? and oaid what you promised as remuneration for their services? This is an important inquiry. If you of Universalists upon the doctrine of future punlot put it aside. There is a culpable carelessness in respect to paying ministers, on the part of some christians, that is a reproach to their reigion, and a shame to any people. It is an njustice that cries out against them, and which, for shame, if for no higher or better reason, ought to be corrected. It is, in many instances. true. that even the confessedly insufficient appropriation made for the expenses of the year, at his entrance upon his work, is considerably locked by the negligence of the stewards, the niggardliness of the members, or the indifference of both, when the time comes for closing up the annual accounts. One-third, or more, of the mount promised is not raised; and the minister one thousand dollars, and only seven hundred are raised, the minister pays, as his proportion of the current expenses of the year, for the

> 1. There are many—a large class of persons whose contributions to the support of the ministry is just nothing at all. They do not pay one cent per annum. Yet they are professors of faith in Christ-affecting to be interested in his so, but "old Bro. B, and A, who traveled our cause!

Church he serves, the sum of three hundred dol-

her ministers? There are reasons for these

ailures—crimes against God and his cause in the

world, they may be called—that may be stated,

and submitted for the reflection of those con-

2. There are many who, able to pay liberally, although not wealthy, pay as little as possib'e to proof of the Supreme Divinity were piled up, amusing anecdote of Hosea Ballou, who, being save conscience, or to avoid the shame of paying

> 3. There are wealthy members of the Church. whose annual payments to support the gospel ittle: gather all they can, and keep as much of it as is compatible with the hardly-felt obligation of giving something, not much, but as little as follow. will preserve a reputation for not being wholly indifferent to the subject. They could give much if their hearts were free to it. But they are crowding their hearts so full of "the love of money," that they feel a thousand times more bored and toiled to gather together large and concerned about growing in wealth than about flourishing societies, we will be found preaching

These are the people that make the christian ministers' hearts ache; that receive them with promises, and send them away with hopes lighted, promises broken, and obligations unsuch a place is enough for any sensible man. There are some appointments which, for a succession of such failures, have gained the reputation of not paying the preacher. Preachers, very properly, have a horror of such places. It is well for such appointments that our ministers surrender the right of selecting their fields of la-Mr. Editor: The following article I find in bor. If they did not, they would never choose

such appointments. Do you pay your minister? Have you paid him the fiftieth reading at the beginning of the Con- Will he leave for Conference paid in full, or only ference year by thousands upon thousands calling in part? If the latter-ought you not to feel ashamed of yourselves; the whole Church, on able to pay their minister, and yet too stingy to evils—and the dependence for establishing a do so, and too insensible to feel ashamed of it! healthy currency in the morals of Christian pro- If not ashamed of not doing it, you have no

day, passing through life as an arrow through turning to God; just hovering over the great gulf; till a few moments hence. I am no more seen. I drop into an unchangeable eternity! I want to know one thing—the way to heaven: this very end he came from heaven. He hath as others. written it down in a book. Or give me that book! At any price, give me the book of God! I have idelity in disguise," is meant, that while Univer- and condemnation of the preachers themselves. it. Here is knowledge enough for me. Let me salism rejects! all the leading principles of Whereas, had the churches, whose duty it is, be homo unius libri. Here then I am, far from christianity, it still clothes itself in Bible phrase- and whose delight it ought to be, to support them the busy ways of men. I sit down alone—only God is here. In his presence I open, I read his book for this end: to find the way to heaven. I. It teaches that man was created a mortal with, or before, their necessities had pressed Is there a doubt concerning the meaning of what being. In proof of this, Mr. H. Ballou, the them with a crushing force, confusion of mind, I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights. Lord, is it not thy word? "If any man lack wisdom. and upbraidest not." Thou hast said. "if any be willing to do thy will, he shall know." I am Instead of largeness of view, and liberality of willing to do: let me know thy will. I then you will do a better year's work, and be much spiritual."- Wesley.

> A SURE RECORD.—There is no surer way for in their own hearts. I desire no miraculous voice from heaven, no extraordinary signs, or

mands; sin my burden, and Christ my desire: I electing love to my soul. And if I had an oracle from heaven, an extraordinary messenger from the other world, to tell me thou lovest me. I have no reason to credit such a voice, whilst I find my heart wholly sensual, averse from God, could do much to the securing of this great oband indisposed to all that is spiritual.—Flavel.

THE TRUE CHURCH .- By his Church our Savior did not mean a party, bearing the name of a IV. It denies that there is any salvation pects to his wife, who is "staying" for the present human leader, distinguished by a form of opinion, themselves. He means by it the body of his as much as God desires he should sin, and no Now, Mr. Editor, this is a heavy picture, but friends and followers, who truly imbibe his spirit, he suffers the full measure of the penalty of the the preachers can testify. Yet, I am glad to house they worship, by what peculiarities of write, I look out at the window occasionally and violated law; that he is not saved in a future say, there are members, and stations, and circuits mode and opinion they are distinguished, under see the tops of mountains white with snow, and hoping in his promises, keep his commandments.

For the St. Louis Christian Advocate, Asheville Correspondence.

MR. EDITOR: By reference to the statistics of our Conference you will see that the past year has been one of great prosperity. For, notwithstanding the heavy emigration that is constantly going on from our bounds to the West and Southwest, our increase in membership has been over two thousand. What great encouragement this is to the preachers generally, to labor faithfully and diligently the present Conference year, looking for greater manifestations of God's power for the conversion of sinners and upbuilding of his fear God and keep his commandments, you can cause and kingdom in our midst, and look for the "desert to be made to blossom as the rose, and the wilderness to rejoice, and the parched ground to become pools, and the thirsty land springs of water."

And our increase in membership is not the only evidence we have of prosperity, but many of our preachers brought good reports relative to building church edifices in their fields of labor. And the truth is, Bro. M'Anally, the people have become tired of worshiping in old dirty shanties, and they will have better churches in which to worship the Father of all their merand his family are sufferers to the extent of the cies. And if Methodist preachers do not do their ailure. If the estimated expense for the year is duty and go forward, taking steps to secure the erection of neat and comfortable houses of worship, others will, and I commend them for their wisdom and zeal. If we, who have the means ars! Ought the Church to exact such sums of and influence to accomplish this very desirable object, while away our time, and allow our energies to relax, because some close-fisted Methodist, who owes, under God, all he has to the Methodist Church, says "We can't-we are not able;" or, "O, I never can think of giving up the old church where we have worshiped so long, and some of us were converted here;" and not only circuit long time since, praised us very much, and said we had done wonderful, and that this house was good enough for any one to worship in; but you preachers have become so proud and particular, that you are not willing to preach where the old preachers did; O, that we could have those come so proud that they must have everything so fine and nice," why, then, serious results must

If we listen to these things longer, and let them discourage us, we will soon be found without congregations; and, where our fathers lato the walls and empty benches.

God was pleased to dwell in a tent while the Israelites were journeying to the promised land, but when they became settled, and lived in ceiled fulfilled. Among such a people no man wishes houses, God was not willing that they should to go preaching a second year. One year in worship any longer in a tent, but selected one to build one of the most magnificent structures perhaps the world ever saw. And, when they returned from the Babylonish captivity, and, on account of the discouragements and hindrances with which they met, ceased to rebuild the Temple, and went to building themselves ceiled houses. and became comfortable, and to some extent wealthy. God sent a messenger to them to chide them for their negligence, saying unto them. "Ye live in your ceiled houses, and how is it that ye build not the house of the Lord your God?" And so God will chide us at this day, if we do earth and in heaven, may well blush for a people | not awake to the discharge of our duty in this calling themselves rich in this world's goods, regard. It is evident to my mind, that if Methodist preachers do not take the lead in this commendable and important department of the work right to say you are sorry it is not done! Pay of our Church, it never can be attended with that success the importance of the case demands. Otherwise we will have to preach to a few faithful old members, perhaps sisters, in an old log hut, the air. I am a spirit come from God, and re- while the rest of the members will become indifferent, worldly-minded, and we will have to lament the barrenness of our souls as well as our houses of worship; for God will not bless a peohow to land safe on that happy shore. God ple who have the means to do better, and will himself has condescended to teach the way; for not discharge their duty in this respect as well

One is ready to say, "If I am so zealous on this subject, and raise so much money on my circuit, I will not get my support, and must locate to support my family or myself; for the people are scarcely able to support me, and if this work taxes them so heavily. I will injure myself and the Church." Hold, brother, a little; if the people will not support you in the discharge of a very important duty, they will not in the neglect let him ask of God." Thou "givest liberally, of duty. Try it one year faithfully; yes, put your hand to it, go before, press the matter, and Scripture, "comparing spiritual things with gether. And, Bro. M'Anally, often, when meditating upon the importance of this thing of building churches, I look to the rich prairies of Missouri and Kansas, and behold how fast towns and cities are springing up, and the whole country is becoming rich and increasing in goods, and say to myself, O, how important to secure land, for building houses of worship on, at every elig . ble point in the whole country, and on such lo s of land erect good, nice and comfortable houses

And how easy would it be to accomplish th's object, where, in every part of this rich country, there is a Methodist traveling preacher wlo ject, which is of such vital importance to tle Church.

Each preacher might thus do a work that would tell upon the country long after he is dead. and has entered upon the enjoyments of heaven. May we, as men of God, abound more in every good word and work.

This is a pretty cold day here, and, while I

Asheville, N. O., Nov. 10, 1858.